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num? Ubi est aquilifer? Quomodo vestitus est miles qui dextrā consistit? Cui paludamentum est proprium? Quo colore est?

COLLOQUIUM

Milites Romani milia passuum viginti fere itineribus iustis, magnis itineribus viginti quatuor cottidie contendebant. Miles quisque gravem ferebat sarcinam; impedimenta quae in iumenta a caloniibus acta imponebant, novissimum sequuntur <an interesting combination of tenses, surely>.

Quot dierum frumenti copiam ferre iussi sumus? Quot milia passuum hodie contendemus? Quota hora sarcina tibi gravissima videtur? Cuiusmodi sunt loca per quae iter facturi sumus? Ubi castra vespere nobis ponenda erunt?

Professor Granger suggests how the material thus supplied on the cards may be developed:

The first questions are intended as specimens which the teacher will follow up or vary at his discretion in order to give a free command over the vocabulary. The replies will not involve as a rule "yes" or "no", because the words of the question should be repeated in the answer. "Num aquilifer pontem transit? Aquilifer pontem transit". When grammatical difficulties arise, they should be solved indirectly if possible. For example, instead of saying "what is the object of 'transit'?", the teacher will say "quid transit aquilifer?" or again, for "what is the subject of 'transit'?" he will say "quis pontem transit?" . . . If, however, grammatical difficulties defy this treatment, they should be explained in English. But with practice the teacher should be able to dispense with English and confine himself to Latin".

The next to the last sentence in this quotation makes one think of what Mr. Barss said of the part English should, in his opinion, play in the use of the Direct Method (THE CLASSICAL WEEKLY 6.44).

From work of this sort, surely, all teachers of Latin, together with their pupils, can derive much profit whether they avow themselves followers of the Direct Method or not. But it is after all hard to see wherein the work advocated by Professor Granger differs materially from that suggested by Professor B. L. D'Ooge, in his *Colloquia Latina*, published as long ago as 1888, as the "outgrowth of methods pursued by the author in his own classes" (D. C. Heath and Co.).

Lastly, says Professor Granger, in order to guard against the inaccuracy which is the chief danger in the employment of the oral method, written exercises should accompany the use of the oral method.

He gives suggestions for such written work, warns the teacher against expecting too much from the oral method, on the ground that the ordinary individual cannot speak more than one or two languages at a time, and holds that "pupils will rarely be able to take up this series before their third year in the study of Latin". He has in mind, of course, English schools. One point he fails to make clear: whether the third year is the third year of the use, by the same pupils, of the Oral Method.

C. K.

WHY SHOULD THE CLASSICS BE STUDIED AND HOW?¹

Why should time and energy be spent in study of the Classics of Greece and Rome? This question perpetually recurs, and, just in proportion as each member of this Association has convinced himself of the importance of the classical cause, in that measure will he feel the need of giving to every man that asks a reason of the hope that is in him.

In an age when material success is largely counted the only real success, appeal in behalf of his higher nature to him who has surrendered himself to the strong current is all too likely to be made in vain. Having eyes he sees not that the past which he affects to despise is only a present rolled into the dark; the vital connection of that past with his present, the debt of gratitude which his present owes to that past he cannot see—cannot because through habit of putting light for darkness and darkness for light he has lost the power of distinguishing the one from the other. He is given over to believe a lie.

There is another class who ask the question genuinely, seeking light. To these we must endeavor to make answer in all sincerity. It is a composite class, the two elements of which have this in common that, inasmuch as both are in some measure, varying with the individual and his surroundings, inclined toward the Classics, as result either of their own experience and observation or of what others have told them, there is present an openness of mind in both which affords hope that under the direction of competent advisers the cause of the Classics, in great degree in this day submerged by other pursuits, may yet again be elevated to that prominence to which it is entitled on its own merit.

This is an age of keen business competition and, even though men be not consumed by the desire of amassing wealth for its own sake, still most men rightly feel themselves under the necessity of supplying the body's daily needs, and the pressure which this necessity naturally entails becomes heavier through the fierce competitive methods of modern life. A father who himself in youth enjoyed sweet communion with the muses and would gladly have his son subjected to the same beneficent influence realizes that conditions of life have changed and concludes, either independently or on consultation with those who, equally with himself, have lost the true sense of proportion, of balance, between the spiritual and the material, that the boy in order to make his way successfully in the world must have his mind stored with practical knowledge, must have fulness of acquaintance with those implements which he will use in the battle of life. There is in this attitude of the parental mind that which is praiseworthy, in so far as the welfare of the child is really desired; the

¹ This article gives the major part of a paper which was read before The Classical Association of Virginia.

fault consists in putting the emphasis in the wrong place. We are all too prone to think of man as a body that has a soul, far too little as a soul that has a body. To some, if we may judge of opinion by behavior, it is 'practical' to secure in the least possible time from some educational institution its imprimatur in the form of a diploma procured, in order to save time, along lines of least resistance, a $\pi\omicron\upsilon\sigma\tau\omega$ from which to move the world. Perhaps unfortunately for the individual, but fortunately in the interest of truth, in many such instances, the fulcrum is found insufficient when the pressure is applied and it is discovered with some confusion that after all the hard-headed business world would rather scrutinize the contents of the package than accept it unquestioningly at its label valuation. There are those on the other hand that, while ready to admit the value of what the busy, rushing world terms success, yet declare that a common experience proves them right in maintaining that, paradoxical as it may seem at the outset, the method which aims apparently direct at the attainment of business or professional success is, from the inability of the untrained eye properly to distinguish what is direct from what is indirect, often a chief cause of failure to secure that measure of success in the chosen field which might have been reached had a different means been employed. The sound philosophy, or, what we sometimes prefer to call common sense, of the homely expression, 'The longest way round is the nearest way home', is lost through feverish haste which defeats the actor's purpose. Let us meet the opponent on his own ground. 'Is not the time spent in study of Latin and Greek wasted?' Have you yet to learn that often that time is best spent which is thrown away? Is your life so taken up with the quest of bread alone and your mind so obsessed with the idea that you must unremittingly pursue that which perishes in the using that you cannot see or, if you see, will not admit the higher claims of your real self, of the instrument, if you prefer to call it that, upon which you are dependent for success, if true success you are to attain? Do you sharpen your razor before you shave or do you let the process of shaving sharpen your razor? 'Oh, but it requires only a few strokes to sharpen a razor'. Yes, and the softer the blade, the fewer strokes necessary to produce apparent sharpness—apparent, if you please, for the real test is yet to come. And there are some material blades, just as there are some mental and moral blades, to which it were a waste of effort to apply the most refined method of sharpening; but when the metal is good and the temper fine, let it, in full confidence of the result, have your best hone and strop and your best skill. 'But', objects the objector, 'What is the best hone and strop?' 'Surely no study is better adapted to put a keen edge on the mind than science and the sciences'. Let us waive at this

point the question whether the study of language may be scientific and made itself to accomplish in mental training the same ends as science more distinctively so-called. Let the scientist himself pass judgment on the value of classical study. A professor of pure science in one of the oldest and best known American Colleges testifies that of students taking his courses those that come with careful classical training and without scientific training make uniformly better progress than those whose training has been exclusively scientific. True, scientists do not speak with one voice on this point, but the instance cited affords food for reflection for those who would set the Humanities and the Sciences against each other *adversis frontibus* and it seems at least not unreasonable to believe that a full examination of the field would discover many like instances. If, then, the study of science is the best or one of the best means not only of building and strengthening mental fiber but of equipping it for practical ends as well, and the study of the Classics is found to impart a power to acquire and appreciate the sciences which science itself unaided cannot give, what is the conclusion of our practical-minded man in regard to the practical value and bearing of the Classics?

The second component element of the class under present consideration consists of those who, while frankly conceding the educational value of the Classics, yet fail, as it seems to us, to get the best impression of their value just because their entire attention is not directed to the one vital point, because they are trying to look at two widely separated objects at the same time, with the same success, of course, as when, in any sphere, one undertakes to serve two masters. Every action must move toward a conclusion, either as an end designed or—what is the same thing from a different point of view—as result merely. We are concerned here chiefly with conscious purpose. All human effort, to be effective, should be directed to an end. From this fact arise the various conceptions which men have of the practical. *Cui bono?* in form or substance constantly presents itself to the mind. But, to secure the highest and best results of directed effort, it is essential that cause be not confounded in the mind of the actor with effect, process with product. Hence, while the attractiveness, on superficial view, of the reason often put forward why Greek and Latin should be studied is not to be denied, the injury produced or that may be produced by this way of presenting the claims and benefits of classical study is easily seen. The boy is told by one on whose judgment he relies that, inasmuch as he will later enter one of the professions, law, medicine, theology, or take up some branch of science, to the enrichment and development of which the ancient classical tongues have contributed in large degree, either in continuous literary form or sporadically by means

of derivatives from their vocabularies, the Classics should engage his attention. What is the result? Just what might have been expected *ab initio*. The goal at which, thanks to his adviser, he has his gaze or, worse, a part of his gaze, directed, is set too far ahead. The angle between the lines of vision is too obtuse. In his mental golf-playing he has tried to put one eye on the hole and keep the other on the ball. *Hinc illae lacrimae*. He has yet to learn, perhaps may never learn, that he has been violating a natural law from whose operation there is no escape, has arbitrarily substituted effect for cause, by-product for main process.

... It is time now to face our other question, How?

This question is important, of course, at any stage, but tends to settle itself rightly with a minimum of interference from without in proportion as right methods have been employed from the very beginning and the pupil has been encouraged to stand on his own feet. *Ἀρχὴ δὲ τοι ἡμῶν παντός* is no exaggeration. The mischief usually arises at or near the time of the pupil's first contact with the study and, unless quickly corrected, is likely to persist in increasing measure to the end. And this Association can perhaps in no way better serve the cause of the Classics than by making it clear to the Secondary Schools that quality rather than quantity is the thing needful. Let the former be duly attended to, and the latter will take care of itself. This impress must be brought to bear, so far as it has not already been felt, largely upon the teacher, who not unfrequently allows his judgment to be warped by the opinion or authority of those who regard amount rather than kind of work. He and, worse still, his pupils are unconsciously victimized to make a show.

Our sympathy is with the secondary teacher, because his road is thorny and his responsibility great. The responsibility, perhaps, in many instances, is not fully realized; let us help him to realize it, if we can. Does he wish a suggestion as to method? It will be given so far as may be, but more to set forth a principle than to supply detail. How much shall be read? As much as can be read well. Twenty pages well digested are better than a hundred bolted. In the one case a healthy appetite is retained, in the other a spell of auto-intoxication may result and taste for the food which produced it be impaired, if not lost. *Εἴ σοι τὸ μέλλον ἔξει, ἦν τὸ παρὸν εὖ τιθῆς* applies in physical and mental dietetics as well. Should much attention be given to syntax? Not as a thing apart; not, as some hold, for mental gymnastics. But in its place, in its vital connection with that body with which you are dealing, as much attention and as minute attention as the anatomist, the physician, gives to the circulatory system of the human body. Let your pupil see that syntax is inflection in operation and, if he has some knowledge of physiol-

ogy, he will appreciate the suggestion that inflection is related to syntax somewhat as the red and white corpuscles are related to the blood stream. The acquirement of vocabulary is matter of much difficulty. True, but it is largely an artificially created difficulty, a direct result of looking at shadow rather than substance, at the reflection of the word, not the word itself. Encourage the learner to accept frankly the word before him, not some more or less hazy equivalent picked at random, as the sign of the object. Hence will appear to his sight men, not men as trees walking. Help him to get hold of the great central fact that the use of the means within his control now will tend to furnish him with power to deal with the next difficulty, that the reward of truth seen is increased capacity to see the truth. What of translation? The last scene of all. There is an old recipe for a rabbit pie which begins 'First, catch your rabbit'; many a ludicrous Barmecide's feast is held in the class-room through neglect of this precept. Do not confuse departments. Latin is not English, neither is Greek. When English comes in at the door, Greek and Latin fly out at the window. Let not too much be given to the boy of what he, in his often mistaken view of opportunity as task, may call assistance. Rather than cut the knot or untie it yourself, point him to the direction of the fiber, even steady, if need be, his hand with yours. He will become interested in the process and you will soon find that you can remove your hand. Let him have for himself the joy of real conquest.

To you, teachers in the secondary schools, is committed in trust, in even a more important sense than to those in the so-called higher institutions, the fortune of classical study in Virginia. It should never be forgotten that the wisdom of the ancients deserves better of its votaries than that the sacred post of teacher should be employed as a mere bridge to another profession. *Γινώθι σεαυτόν*. Make tracks that are worth following—you will be sure to have followers. Do not be afraid of the charge that you are specializing and making specialists. The man or boy who puts his mind fully into his work in quest of truth cannot in so far be other than a specialist.

Your task is great, but the object to be attained is worth your every effort. With full conviction that the work in which you are engaged is for all time, take no note of time.

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THE NARROW 'VOCATIONAL' TEACHING OF THE CLASSICS

In the last number of *THE CLASSICAL WEEKLY* appeared Professor Knapp's editorial on Dr. Alexander's article *Youth and the Classics*. The convictions expressed by Dr. Alexander and by many other disinterested critics are deeply gratifying to